THE ANATOMIE OF POPE IOANE.

WHEREIN HER LIFE, MANners and death is lively layed abroad and opened, and the forged cauils and allegations that our aduersaries vse further, throughly vnripped and confuted.

Necessarie for all those that are not fully acquainted with the storie, and not vnfruitfull to all them that loue and embrace the true religion of Christ, and abhorre the sottish illusions of Romish Antichrist.

Written by I. M.

55.c.217

Imprinted at London by Richard Field dwelling in great Woodstreet.
1624.

To the reasonable Reader.

THou hast here mine Anatomie of Pope *Ioane* briefly compriſed: if not cunningly as it ought, blame mine inſufficiencie: if not as an expert Chirurgion, impute the fault to want of skill, and not of good will. Howbeit, *errare fortaſſis poſſim, hæreticus eſſe non poſſum.* The matter hereof is ſo manifeſt, that *cornu copiæ* were needleſſe to poliſh it, and the truth ſo euident, that the Pumi-ſtone of exquiſite and ſuperficiall eloquence would not haue bene requiſite to flouriſh and ſmooth it. Reade therefore willingly, iudge indifferently, and correct friendly. Let reaſon rule thee, authoritie moue thee, and truth enforce thee. And let vs both pray together, that the truth may be maintained, all errors confounded, and Gods name glorified. Fare-well.

BIBLIOTHECA BODLEIANA

CHAP.

CHAP. I.

How our aduerſaries the Papiſts are aſhamed of Pope Ioane, and how ſome of them do peremptorily denie the ſtorie thereof.

S the Scriptures are plain to proue, the Doctors and learned fathers plentifull to teſtifie: ſo many & great are the ſignes and tokens which the Lord from time to time hath ſhewed, that Rome is Babylon, the Pope Antichriſt, the abhomination of deſolation, the arch-enemie of Chriſt, and that man of ſin, which lifteth himſelfe aboue all that is called God. Among which none ſurely is more liuely & euident, and more to be weighed and conſidered, then that of Pope Ioane, which is ſuch a notable preſident & ſingular demonſtration therof, that no man (vnleſſe wholly poſſeſſed of Satan, and a verier beaſt then euer was Nabuchadnezar) will doubt or put any diffidence therein. This is that which is the onely eyeſore, and biting corſiue to our aduerſaries, which pulleth downe their proud peacocks feathers, & battereth their paper wals cleane to the ground. This is 2. Theſſ. 2. 4.

that which grieueth them to the galles, and pricketh them to the quicke, which ouerwhelmeth them with horrour, & drowneth them top and taile in shame and dishonor. For as the shamefull and detestable end of Arrius, was such a terrour and cooling card to his adherents, that they went away husht, ouercome with shame, and couered with confusion: so ẏ strange euent of Pope Ioane and her opprobrious death, is such a torment and torture vnto them, that in their own consciences they are stinged and accused, and compelled to crie: *Quomodo facta est meretrix vrbs fidelis?* How is that faithfull Citie become a strumpet? Antoninus the Archbishop of Florence, when he had opened this whole storie of Pope Ioane, was so astonied with the strangenesse and admiration of the matter, that he cried out: *O altitudo sapientiæ, & scientiæ Dei: quam incredibilia sunt iudicia eius!* O the depth of the wisedome and knowledge of God, how incredible be his iudgements!

Eusseb. lib. 10. cap. 14. Superati pudore & adeperti cõfusione discedunt

Esa 1.21.

Anton. Par 2. tit. 16. cap. 1. 7

A storie writer, liuing in the time of king Edward the sonne of Egelred, and Emma.

See Marianus printed at Basil, collum. 407. sub an. Dom. 854.

Marianus Scotus, perceiuing what a deepe downfall and ruine this brought to the Sea of Rome, and that God would haue such a matter openly knowne, to the euerlasting detestation both of the person and place, writeth thus: *Propter turpitudinem rei, & muliebrem sexum, Authores Pontificij huius*

The Author corrupted.

huius Iohannæ nomen non ponunt. Both for the ſhame of the matter, and alſo for the woman kind, the Popiſh Chroniclers leaue out the name of Pope Ioane. Can there be a more manifeſt token then this, both of great corruption of manners, and diſſolutenesſe of life? Can there be a more infallible argument of open horror and filthineſſe, in that onely Sea aboue all others? Surely, ſurely, the Lord is righteous in all his wayes, and holy in all his workes, & all his iudgements are done in truth and equitie. *Pſal. 147. 17.* But our aduerſaries haue a figge-leafe to couer this ſhame, and thinke by that, to ſhift and face out the matter, and to paſſe away inuiſible in a cloud. They flatly denie that there was euer anie Pope Ioane in Rome, yea they ſtoutly and ſturdily defend it, and ſay, that it is a fond and vaine fable, a lye, and a tale inuented of malice and ſtomach againſt them. Soft and faire, my Paiſters: your figge-leafe is drie and withered, and not worth a rotten figge, for it doth vncouer your ſhame, ſhew your nakednesſe, and bewray your treacherie and baſtardneſſe in the cauſe. You cannot bridle the flowing Seas, nor blind the Sunne-beames: you haue as great an aduantage by the denying of it, as the Ebionites had by denying S. Pauls Epiſtles, and callinghim an Apoſtata *A proper figleafe of our aduerſaries to couer Dame Ioane.* *Euſeb. lib. 3. cap. 21.*

ſtata of the Law. But can you proue it ſo? Alas you cannot: for your owne Doctors and Proctors haue written and related it ſo plainly and pithily, that you muſt néds (vnleſſe you clip their credits, and deface them) confeſſe it. *Martinus Polonus* the Popes Penitentiarie, and a Monke of the order of Cisterce, who liued about ỹ yeare of our Lord 1320. hath written and reported it: So hath *Platina in Iohanne.*8 *Sabellicus, Enneadis* 9. *lib.* 1. *Marianus Scotus: Ranſius Textor in Officina: Antoninus* the Archbiſhop of Florence: *Supplementum Chronicorum: Faſciculus temporum*, and other moe. Are all theſe lyers and tale tellers? Are the writings of all theſe men fabulous and vntrue? I truſt you will not ſay ſo. Then giue place vnto the truth, and kicke not againſt the ſpurre: for the truth is great, and will preuaile, will ye, nill ye, it will conquer. Denie not ſuch a miraculous token, ſhewing as it were in a glaſſe, the corruption and abhomination of the Romane Church, and of the Pope thereof, the open aduerſarie of God, and the abhomination ſtanding in the holy place. Acknowledge and confeſſe it, and let the remembrance therof worke ſuch repentance and remorſe in you, that you may renounce your errors, abiure your hereſies, forſake the kingdome of

Iohan 8. mulier vt fertur. Teſtimonies for the proofe of Pope Ioane *vt dicitur.*

of darkneſſe, and ſerue the Lord in true holineſſe and righteouſneſſe.

CHAP. II.

How ſome of our aduerſaries go about to excuſe and ſhift the matter, by poſſibilitie of nature, ſaying, that Pope Ioane might be Hermaphroditus, that is, a man and woman both in one.

THe Lion is knowne by his clawes, the Leopard by his ſpots, and our aduerſaries by their peruerſe and corrupt dealing to defend Pope Ioane, and to colour her filthineſſe and abomination withall: wherein as manie of them haue toyled and moiled not a little, ſo eſpecially hath one Cope our countriman, an earneſt Proctor for the Pope and his Prelates, who writing of this matter, ſaith thus: *Neque hic ego quicquam disco de Hermaphroditis & ἀνδρογύνοις de quibus veterum libri pleni ſunt.* I will here ſay nothing of ſuch perſons as be called Hermaphroditi, and are both man and woman all in one, whereof in old writers we find much mention. Meaning thus in effect, that the Pope might be Hermaphroditus, an Herkinalſon, that is to ſay, a man and a woman both in one: and thinking by this meanes ſomwhat handſomly to excuſe and ſhift the matter. Gentle ſtuffe for the nonce;

Dialog. 1. pag. 47.

and worthie diuinitie for such a Romaine courtier. What toy is there so vaine and ridiculous, and what excuse so childish and frinolous, which they will not force to serue their turne? The Pope may be a man and a woman both in one: verie likely, for he might peraduenture wash himselfe in the fountaine Salmacis in Caria, and be made halfe a man: or he might perchance embrace a woman as the Nymph did, finding Hermaphroditus the sonne of Mercurius and Venus naked, and desire of the gods as she did, that of them two might be made one bodie. Is not this Catholike Theologie, and Apostolike discipline méete for a Romane champion? Is not this credible and to be iustified? Yes no doubt, for the Pope that is a God e abone Angels, may transforme himselfe if it please him, as well as Proteus, Periclimenus, Achelous, and Metra the daughter of Erisichtho, and may and can do greater miracles then these: for in his hands is heauen, hell, and purgatorie, he hath all the earth at his commaund, all the saints at his commandement, yea, and all the diuels tw if néed be. Therefore a small matter it was for him, and the least miracle of a thousand, to make himselfe a man and a woman both in one. What cursed doctrine is this? alas what a childish

orn. Agrippa de Occul. Philosophia. lib. 1. cap. 45.

and

and fillie excuse is this, to couer Dame Ioanes infamie, and to bring her to some credite in the worlde? O miserable & phantasticall imaginations, of verie heathen Atheists & Apistes not allowed nor maintained. For shame, for very conscience sake, for the regard of the world, and for feare of Gods heauie wrath, reiect such foolish dreames and ceremonies, and vphold no longer such blind and vaine excuses, in defence of that which is so wel and perfectly knowne to the world, and which is such a cleare light, and plaine signification of sacrilege, superstition and idolatry in the Romane sea. Let not Antichrist any longer deceiue you, nor the Romish Babylon infect you with her poysoned cuppes. Damne not vp the springs of the water of life, nor breake vp puddles of your owne, such as are able to hold no water, but serue the Lord with feare, and reioyce vnto him with reuerence; embrace his word, loue him, and put your whole trust in him: then you shall be his people, and sheepe of his pasture, then your leafe shall not wither, yea and then loke whatsoeuer you shall do, it shall prosper. *Ierem. 2. 13.*

CHAP. III.

How some say, that the Pope being a man, may afterwards be changed into a woman.

Great

GReat is the ſubtiltie, and maruellous is the craft ỳ Sathan vſeth to drowne men in hereſie, to thruſt them headlong into ſinne and perdition, and to make them obſtinately wallow and welter therein. He will prouide for them ſuch fine excuſes: he will get for them ſuch ſtarting holes and defences, that they ſhall thinke themſelues ſecure, to be in the right way, and to ſtand vpon good and firme ground, when it is far otherwiſe: yea he will leaue no meanes vnaſſayed to kéepe them in his ſubiection, and to make them drunken with their owne erronious opinions. This may be perceiued in none more perſpicuouſly then in the Papiſts, and in no one thing more apparently, then in their defence of Pope Ioane, whom the diuell hath ſo bewitched, ſo blinded, and ſo wedded to their owne ſelfe willes, that to couer her deformitie, and to paint it out with ſome colour to the world, they haue ſpread themſelues againe as the heauens, and left no way vnattempted. Wherefore let vs go further, and ſée more of their dealing, and more of their fetches in the matter: and let vs come againe to Cope, and ſée what a good and ghoſtly Maiſter he is for his Dame Ioane. After he had ſaid, that the Pope might be an Hermaphroditus, he reſteth not there, but

but going further, he forceth Ouids Metamorphosis to serue his turne, and saith, that the Pope being a man, may be changed into a woman: for these be his words: *Etne à nostri temporis memoria longius abeam, non ignoro monumentis literarum esse traditum, Mulierum quandam nomine Æmyliam Antonio Spensæ, Ciui Eubulano nuptam, post duodecimum à nuptijs annum in virum transijsse. Legi etiam alteram mulierem, vbi puerum peperisset, in marem fuisse mutatam.*

But not to go farther then the remembrance of our owne time: I know that it is written that a certaine woman named Emylia, married vnto one Antonius Spensa a Citizen of Eubulum, ten yeares after she had bene married, was turned into a man. I haue likewise read of another woman, that when she had bene brought a bed, afterwards became a man. Certes this is strange, for a man to be turned into a woman: but all things well cõsidered, it is nothing strange at all. For the Pope hath all lawes and knowledge within his breast, and whatsoeuer he be, he is holy, and immaculate, and can worke no small wonders. May not he change himselfe into sundrie shapes, as well as Iupiter, Mercurie, Apollo, and other of the Gods? May not he be changed into a woman as well as Tiresias was? or as well *Metam lib. 3. Pontanus.*

as

as Caietana and Æmilia into men? Yes doubtlesse, for he is farre aboue them, and can do much more then euer they could. Therefore maister Copes surmise, that the Pope may be changed into a woman, is very Catholicke and substantiall, and fit for such a pregnant and illuminate doctor. But fie for shame, what a sottish excuse is this? What a vaine illusion and Maygame? Is there no better shift nor surer refuge then this? Is there no thicker cloud to spread ouer the matter with more likelihood? Then who seeth not the bondage of Egypt? who sees not the spirituall Babylon, and the madnesse of them that commit spirituall fornication with her? Better it had bene, and the safer way by a great deale, simply and plainely to haue confessed it, then by a myracle to turne the Pope from a man into a woman, and that which is worst of all, obstinately to defend it. For now euery one doth see, that you had leiser be filthie still, then leaue off your filthinesse, and had rather (because you loue your vices) *Excusare, quàm excutere*, Excuse them, then forsake them: and as many as in spirit and truth do loue the Lord, do mourne for griefe, to see men carried so headlong with such godlesse and retchlesse imaginations.

CHAP.

CHAP. IIII.

How they haue left out Pope Ioanes name out of their Calendar: and how they haue hired Onuphrius Panuinius of set purpose to face out the matter.

SOme of our Aduersaries take this Enthimeme for an infallible argument: Dame Ioane is not registred in the Calendar among the Popes: *Ergo* it is but a vaine fable that euer Dame Ioane was Pope in Rome. The consequent is very simple, and not to be granted, because it is well knowne, that the Bishops names as well in Rome as in other places, haue vpon sundrie occasions bene oftentimes quite stricken out of the Calendar. But Dame Ioanes name (they say) is not in their Calendar. It may be so: and wherefore I pray? Martinus Polonus, one of their owne sworne brothers doth tell vs. *Iohanna* (saith he) *non ponitur in Catalogo Pontificum, tam propter muliebrem sexum, quàm propter deformitatem facti.* Pope Ioane is not reckoned in the Calendar of holy Popes, as well for that she was a woman, as also for very shame of the matter.

An Enthimeme of our aduersaries to denie Pope Ioane.

The like doth Sabellicus set downe. *Nullus defunctæ honor habitus: fama tenet, ob tam fœda rei memoriam.* There was no honour bestowed at her buriall: the report is, for the

remem-

remembrance of her filthie act. By this we ſée, that the name of Pope Ioane was not put into the Calendar of the Popes, partly becauſe ſhe was a woman, and eſpecially, becauſe ſhe was a woman of ſuch a filthie life, and vicious behauiour. Therefore this reaſon of our aduerſaries is a blind conjecture, and of no force. But (ſay they) Onuphrius Panuinius vpon Platina, hath truly and learnedly written hereof: and he that liſt to reade that diſcourſe of his, ſhall eaſily beléeue the whole matter to be fabulous. Truth it is, that ſuch a one indéed hath of late written hereof, and beaten his braines not a litle to helpe out this matter, but all in vaine: for he was one of the Popes Paraſites, hired and procured by him onely for that buſineſſe. His booke was printed in Venice, and plauſiblie accepted of his friends and welwillers: but the ſtuffe that he hath brought in there, to make the world beléeue, that there was neuer any Pope Ioane in Rome, is ſuch traſh, and ſo ridiculous, that it will grieue a good Chriſtian in his heart, to reade and ſée it.

In Scholijs in Platinam.

This is the craft & policie of the Pope, to hire and procure men to ſmooth and ſooth his matters, and to face and grace out his impieties, with many forged lies and falſe ſuppoſitions: thinking by that meanes, to dazel

dazel mens eyes, and to make them beléeue they be true, godly, and apostolicall. This haue many popish Pages of late done, and especially Amphilochius, Onuphrius, Surius, and Hieronimus Bolsecus, one that hath vsed most shamlesse rayling, most vile, spitefull, and horrible lies and cauils, with an immoderate and vnciuill bitternesse, proceéding from the vnsauory and vnquiet humour of his heart, against the godly and reuerend ministers of the Gospell, Caluin, Beza, with others moe. God of his mercie grant, that they may repent & amend their liues, renounce their damnable errors, forsake their cursed slanders, and not aduenture their wits in such desperate caules. For, *Nemo periculosiùs peccat, quàm qui peccata defendit.* No man sinneth with more danger, then he that standeth in defence of sinne.

Most impudent and notorious railers and lyers.

CHAP. V.

What yeare of the Lord Pope Ioane liued in Rome. How long she was Pope: and betweene what Pops she was.

XErxes the great king of Persia, when he brought ouer his huge armie into Grecia, sent out his letters of defiance vnto the great mount Athos that is in Macedonia, and commanded him to stand still, & not

Herodotus.

not to ſtirre a foote, nor to worke any diſpleaſure, either to himſelfe, or to his army. Euen by like authoritie, and with as good diſcretion, the Pope & his hirelings haue done with Dame Ioane, who being able no kind of way, to colour or cloake her ſufficiently, haue ſent out their letters and defiance to all Countries & Regions that perfectly know her, commanding them not once to ſpurne or kicke againſt her, nor ſo much as to make any record or mention of her. But let them wraſtle and wrangle ſo much as they will, let them curſe and defie while they liſt, and let Onuphrius, and all the rabble rout of them do what they can, the truth thereof will neuer be forgotten: it is and will be abſolutely knowne, to the vtter confuſion of proud Antichriſt, and to the euerlaſting execration of all the popiſh and pœuiſh ſynagogues. For although they haue left the name of Pope Ioane out of the Calendar of the Biſhops of Rome, only for ſhame, leſt it ſhould appeare in records that a woman, and ſuch a woman had bene biſhop of Rome, or that the biſhop of Rome had bene with child: and although they neuer ceaſſe to bolſter and bungle vp the matter, ſometime with this ſhift, ſometime with that, ſometime affirmatiuely, ſometime negatiuely: yet ſo many Chronicles

What the cauſe was, that they haue left Pope Ioane out of their Calendar.

would not haue recorded it, nor so many men would haue written it, nor the world would so vniuersally haue beléeued these things of the Pope, more then of any other, had it not bene true, credible, and veritie. For where I pray began the history of her first? In Rome. From what place was it first published abroad into the world? Frō Rome. What be they that haue written & declared it? The trustie friends of Rome: yea the great authenticall Doctors & commissioners of the Pope, haue described & auouched it, some liuing foure hundred yeares agoe, some fiue hundred, who haue euer bin counted famous fathers in Rome, and worthy of no small authoritie and reuerence. What yeare of our Lord was Dame Ioane Pope in Rome? As they haue written, 853. How long was she in the Popedome? As they haue written, two yeares, one moneth, and foure dayes. Betwixt what Popes was she? As they themselues haue written, betwéene Leo the 4. and Benedict the third. Séeing then that our aduersaries owne friends & Doctors haue written and related it, and so plainly and expressly shewed it, I marueil with what faces any of them can denie it, or go about to excuse it.

CHAP. VI.

What Pope Ioanes name was, how she was not borne in England, but at Mentz in Germanie, and how she came to Rome, and to the Popedome.

MAny there be (I know) and those our owne countrimen, who thinke and beléeue Dame Ioane to be an English woman borne. I can coniecture no other thing to be the cause hereof but report onely, being for the most part more common then true, and especially because in manie authors intreating of this matter, is found, *Iohannes Anglicus*, or *Iohannes de Anglia*, which séemeth vnto them to be translated, Iohn an English man, or Iohn of England. Because I would haue all those that be not as yet truly certified & resolued herein to agrée together, and rightly to beléeue this point, I will declare vnto them the truth of the matter, according to the opinions of the best and most approued writers. She was called Ioane English, by the surname of her father, and borne at Mentz in Germanie. Martinus Polonus the Popes ghostly Penitentiarie, discoursing at large of this matter affirmeth the same, for thus he writeth: *Iohannes Anglicus natione Augustinus, sedit annos duos, menses quatuor,*

The cause why Pope Ioane is thought to be an English woman born.

Why she was called Ioane English.

tuor, &c. Iohn English (so surnamed) borne at Mentz, sate in the Romane Sea two yeares, one moneth, and foure dayes. Theodoricus Niemus also, sometime the Popes Secretarie, and therefore had good cause to know the truth hereof, both liuely paint out the whole matter, & expressly sheweth the same. *Et fuit mulier de Maguntia nata, quæ studuit Athenis sub virili habitu: & in tantum profecit in artibus, vt tandem veniens Romam per biennium in schola Artes liberales legerit: & adeo sufficiens fuit, vt etiam Maiores & Nobiles vrbis eius lectiones frequenter audiuerint. Et postea eligitur in Papam, &c.* And there was Ioane a woman, borne at Mentz, who had studied at Athens in the apparell of a man, and had so profited in the Arts, that at last comming to Rome, two yeares together she professed the liberall sciences in a Schoole. And her gift in teaching was such, that the Elders and Nobles of the Citie resorted often to here her reade. Afterward she was chosen Pope, &c. We need not cite anie more testimonies for farther proofe hereof: these two do manifestly shew that she was a Dutchwoman borne, and not called Ioane English by the name of the countrey, for that she was an English woman borne in England (as many imagine) but onely by the surname of her father. For who knoweth not that

Pope Ioane a Dutch woman.

ther are manie at this day called by the names of Scot, Irish, French, Welsh, Norman, Gascoine, Holland, and yet not borne in anie of these countries, but onely in England. Therefore it is true, & without all doubt, that Pope Ioane was not borne in England but in Germanie. Notwithstanding some there be (whose authoritie is verie credible and sufficient) that say her name was Gilberta, and called Ioan the eight: who likewise affirme, that she was a Dutch-woman of Mentz, and went with an English Monke out of the Abbey of Fulda to Athens, in mans apparel. Well, truth it is that she was in the yong yeares of a girle brought to Athens by one that was her louer in mans apparell. There she studied, and profited so much in diuerse sciences, that none were found to be compared with her. This is not strange, nor much to be maruelled at: For *Rauisius Textor in Officina* writeth the like of one Marina, that dissembling what she was, liued manie yeares in an Abbey as a Monke: and of Lasthenia, Axiothea, and others, that being women, came into the Schoole in mans apparell to heare Plato. The like doth manie others write of Euphrosyna that holy maide, that dwelt thirtie and fiue yeares in Monkes apparell among

Her right name was Gilberta, but called Ioan the eight.

Pope Ioane was a student at Athens.

Women brought vp in mens apparel, and taken for men.

among Monkes, and was neuer otherwise taken then for a Monke.

From Athens she came to Rome, & there professed learning openly, and had great Doctors to her scholers, and for opinion of learning and good life by one consent of all, was made Pope. Being in this high and glorious seate, she behaued her selfe so orderly, and discharged that supernall office so absolutely, that she was with child, and as she went in procession deliuered thereof, & so died. Thus was the Pope of Rome, who is such a parles fellow that he cannot erre, a woman with child, deliuered in procession, dead openly in ỳ streets, and buried without anie honour or solemnitie. God giue all Christians grace by this example to beware of the Antichristian and Babylonicall Pope, to renounce him, and all his errors, to reiect him and all his parasites, and to see the truth, and that blessed hope whereunto they haue bene called, so as they may glorifie him alone, who is the true God, and also that same Jesus Christ whom he sent downe to vs from heauen: to whom with the Father, and holy Ghost be giuen all honour and glorie euerlastingly. Amen.

Pope Ioane came to Rome.

She was created Pope of Rome.

Her behauiour in that high office.

A most lively president of the whorish Sea.

FINIS.